

5

A REPLY

TO

Francis de La Pillonniere

the Bishop of BANGOR's reputed
Jesuit's, ANSWER to Doctor
SNAPE's Accusation.

WITH SOME

REMARKS

ON THE

PREFACE and POSTSCRIPT
annexed thereunto, by that Right Reverend
Prelate.

*In a LETTER to the Lord Bishop
of BANGOR.*

— *neque te argolica de Gente negabis. Virg.*

L O N D O N,

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REPLY

Francis de la P...
the Bishop of ...
A. N. W. R. ...
Acclamation.

WITNESSETH



... and ...
... of ...

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REPLY, &c.

My LORD,



Y Your Lordship's not taking Notice of the Passage that gives Being to Father *de La Pilonniere's Answer* to the Accusation brought against Him, or rather, against You, by Dr. *Snape* (in his *Second Letter*, p. 66, 67, to your *Lordship*), in your's to the *Doctor*, the World had Reason to conclude, that some extraordinary Motive induced you thereunto; and that more Paper yet remain'd to be spoil'd, about a Controversy wherein you and your Lordship's Advocates and Ad-

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herents

herents had already wasted so many Reams. Nor are those who have a true taste of your Lordship's Inclination to propagate the Sale and Consumption of that Manufacture, any-wise disappointed of their Expectations; since a Doubtful Performance has at last seen the Light, wherein the truly Reverend Dr. *Snape* is said wholly to be put to Silence and Confusion, by those who espouse your Lordship's and your reputed *Jesuit's* Cause. 'Tis to be presum'd therefore that your Lordship will give the same Leave for a modest Review of this Unanswerable Pamphlet, as you have given for the Publication of it; and that it will be taken in no ill Part, if one of Doctor *Snape's* and Doctor *Sherlock's* Admirers do the same by your Lordship and your Son's Tutor à *Domesticis*, as your and his has done by them.

In order to this, I am in the First place to have recourse to the Words mention'd by your Lordship to be written by Dr. *Snape* in his *Second Letter*, p. 66, 67, and to give Occasion to the Book, or Narrative under Consideration, which are these; ' Before you are
' free then in casting Reproaches on others,
' as Popishly-affected, you would do well to
' put away the Jesuit, whom you entertain in
' your Family, your Intimate Companion and
' Confident: A Jesuit he certainly was, and
' your Lordship is not ignorant of it; and
' if he hath given you any Satisfaction, that
' he hath renounced the *Romish* Errors, he
' hath

hath given the World none. His putting
 on the Aire of a Free-thinker, is so far from
 being a Proof of his Conversion, that it is
 to me a sure Evidence of the Contrary, and
 gives me the same Impression as if I saw him
 officiating at High-Mass. I must needs say,
 your Evasive and Equivocal way of Writing
 favours very strongly of such Communica-
 tion; And whether the same Person may
 not have help'd you to a Mental Reserva-
 tion, to justify a solemn Appeal, &c.
 Your Lordship cannot but know, notwith-
 standing your Endeavours to make Others
 imagine that you had quite different Senti-
 ments, that your Meaning, by saying, That
if you had really shaken the Act of Settlement,
you had reason to think you should have experi-
enced much more of Civility than you had lately
done, carries an Insinuation that most appa-
 rently Justifies the Doctor's Supposition of your
 charging him with being *Popishly-affected*;
 and Vindicates the foregoing Complaint against
 you, by way of Return. For as there is greater
 room to conjecture that Person much more
 inclinable to Popery, that entertains a real, or
 reputed Papist in his House for the Educating
 his Children, than him that upbraids him for
 so doing: So it is but natural for a Gentleman
 accus'd of being *Popishly-affected*, without
 Cause, to have recourse to such Matters of
 Fact in his Defence, as may retort the Shame
 and Contumely upon his Accuser. That
La Pillonniere was a *Jesuit*, holds good by his
 own

own Confession; that he is Entertain'd in your Lordship's House, is full as evident by your's; but that he hath renounced the Errors of the Church of Rome, tho' he may have obtain'd his Dismission from the College of *Jesuits*, (the Certificate of which is acknowledged, in his Account of leaving that Society, to be detain'd in the hands of Mr. *Forcet* its Superior) or formally subscribed to the Articles of the Church of *England* established by Law, according to the Usage of which, he is said, in your Lordship's *Preface*, frequently to have received the holy Sacrament of the Lord's Supper, it does in no Point whatsoever appear. Tho' he stands recommended by your Lordship, even while he owns himself to have join'd with the *Arminians* in *Holland*, after his Defection from the Worship authoriz'd in *France*, and to have Communicated with the *Calvinistical* Church in the *Little Savoy*; in which, to shew what a true Sense he has of the Doctrines taught by those Sectarists, he says the Liturgy of the Church of *England* is held, p. 69. (which is wholly disallow'd by *Calvin*) as a sincere Member of that Holy, Apostolical, and truly Catholick Church whereof your Lordship has the Honour to be one of the Supreme Rulers, under Christ and his Vicegerent.

Your Lordship, with all due Submission, might have deferr'd your Testimony of his Behaviour, drawn up in a comprehensive Form, till you had receiv'd Letters from any of the
Reformed

Reformed Ministers Abroad, as Mr. *Joncourt*, Mr. *de La Placette*, &c. which if received in *La Pillonniere's* Favour, would have justified the laudable Character therein given him. This is not herein inserted, as if your Lordship's Temper were so condescending as to take Things upon Trust; but in Defence of the Doctor's Allegations, who says, *if he hath given You any Satisfaction that he hath renounced the Romish Errors, he hath given the World none.* But your Lordship, it seems, had such a Perfect Knowledge of the Person you had thought worthy of being Entertain'd in your Family, as to stand in need of no such Assurances, and without the mention of any previous Recantation of Superstition and Idolatry, have been pleas'd to draw up his Encomium, P. 20. Pref. in the Manner and Form following.

‘ I do hereby assure the World, that as
 ‘ I was at first induced to Entertain Mr. *de*
 ‘ *La Pillonniere* in my Family; after a full
 ‘ Enquiry into his Character, and upon the
 ‘ Testimony of those whom I knew to be the
 ‘ best Judges of Men, and the heartiest Enemies to Popery; so I have found him fully
 ‘ to answer the Character given of him; that
 ‘ I have never seen any thing in his Deportment, nor heard any thing from him, but
 ‘ what perfectly agrees with the Account
 ‘ which he hath now given the World of
 ‘ himself; that he hath through his whole
 ‘ Conduct behav'd himself in all respects as a
 ‘ true

• *true Christian*, and a *true Protestant*; and particularly has not omitted, as I know of, any Opportunity of voluntarily receiving the Communion in the Church of *England*, either in the Country, or at *London*; which I mention, because I think it absolutely incompatible with his still being a *Real Jesuit*, or his putting on the Air of a *Free-Thinker*."

I remember the Learned Dr. *Peter de Moulin*, as appears by his own Hand-writing in the Library of the Collegiate Church of *Canterbury*, mentions something of such a Certificate as this found in a Monk's Pocket that was slain on the Rebels side, at the Battle of *Edgehill*, signed by the Lords *Manchester*, and *Say and Sele*. For when the Fight was over, and the Dead came to be stript, many shorn Heads of that Order appear'd amongst the Slain on the Parliament's side against the King; tho' the only Pretence of their taking up Arms was the too great Liberty given by that Prince to the Papists. Nor was it improbable that Persons of the last Denomination, should, in order to carry on their Designs against the only Bulwark against Popery, (the Church of *England*;) under Pretence of Conversions, and taking part with Sectarists for the Destruction of the *Whore of Babylon*, be found in such a Posture and in such a Side; since Experience has taught us, from the Days of Queen *Elizabeth*, (wherein the best Historians alledge, that the Puritans were in League with the *Spanish* Invaders) to a Pe-
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riod of Time within our own Memory, that the *Presbyterians, Anabaptists, Independants, Quakers*, and the other Riff-Raff of Pretenders to *Protestantism*, in their Turn, have always went Hand in Hand with the *Roman Catholics*, when any Designs were in Agitation against the Privileges and Immunities solely to be enjoy'd by such as exercise the Establish'd Religion. Not that I wou'd be thought to rank a Person of your Lordship's great Character and Zeal for the Ordinances and good Government of our Holy Church, with such grand Enemies to the Ceremonies of it, as the Lords *Manchester* and *Say and Sele* appeared in those Times; but rather suppose the Credit you have given to the Insinuations that prevail'd with you for the above-mention'd Testimonial, to proceed from your Excess of Charity, that incites you to think well of, and give ear, to the Professions of all Mankind, who make a Shew of Sanctity, and have in Abhorrence and Detestation the Prophanations of Antichrist. Which leads me to the Grounds your Lordship has for recommending Mr. *Pillonniere*, who, in your Lordship's own Words, and those work'd up into the most Affectionate and most Passionate Strains, *abandon'd all the Comferts of Life in his Native Country, got free from the Ties of Relation and Friendship, broke from the Embraces and Tears of a tender Father, from the Intreaties and Importunities of the kindest Friends, and when every other Allurement drew*

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him

him back, for the sake of his Conscience alone, came into a strange Country, desiring little besides an hospitable Retreat from Persecution, Oppression, and Want, and there found himself attack'd by the same Spirit from which he had fled, and for the sake of One who had receiv'd him under his Roof, robb'd, as far as the hearty Endeavours of some Men could rob him, of his Reputation, and in that, of all Hopes of a future Patronage and Subsistence. Your Lordship would undoubtedly have given much greater Satisfaction to your Readers, than they can at present enjoy, by demonstrating the Truth of these fine Flourishes; for *La Pillonniere* discovers no superabundance of Modesty in the other branches of his Narrative, says nothing of the Comforts of Life, the Expectation of any large Patrimony in his Native Country, or the Opulency of his Family; neither does he Instance in one Fact whereby your Lordship's other Particulars in his Behalf are any-ways strengthened. He tells us indeed, that the Superior of the Jesuits caus'd him to be confin'd to his College, for some Time: But surely this cannot fall under the Name of *Persecution*. Doubtless he was Restiff, and transgress'd the Orders of the Society, who, in the Words of his *Dismission*, inflicted that small Punishment upon him, *Ob nimiam Animi Pertinaciam, & ne aliis suo Exemplo noceat*, because of his Excessive Refractoriness; and lest Others should be infected by his Example. Which is a Character the
quondam

quondam Father is very short of understanding, in giving the World a Light into. How he *broke* from the *Embracs and Tears* of a tender Father, is as irreconcilable to Mr. Pillonniere's own Relation of the Matter, as Light to Darknes: He tells us, that upon the News of his *Conversion*, which, by the way, he makes not any Proof of, by any previous Abjuration of the Errors of the *Romish* Superstition, that his Father's Countenance was so changed against him, that he was treated after a very harsh manner, and sent as a Prisoner to a Relation at *Mons*, who was, if he had not made a timely Escape, to have gotten him laid fast by the Heels in a Cloyster. But the greatest of all Contradictions in the Eulogy before mention'd, is, that he finds himself attack'd here by *the same Spirit* from which he fled; since that must be the Spirit of *Popery*, which he is so far from being assaulted by, that he is suspected of being still possess'd with it. Nor is the last Particular of this Harangue in his Favour less guilty of a flagrant Absurdity than the foregoing, since it is very inconsistent with your Lordship's own kind Expressions in another place of your Preface, that That Person can be robb'd of all Hopes of a future Patronage and Subsistence, whom you seem to promise to make your intimate Companion and Confident, by saying, *This may come to be true, if some sort of Persons go on to abuse him, and you find the same Reasons to think well of him as you do at present.*

Your Lordship's Testimonial, and the Grounds of it, having been specified, it may not be amiss to take off my Eye from the Preface, and look into the latter Part of the Book, which it recommends, wherein we shall find one drawn up by Mr. Pillonniere himself, in his own Vindication. He calls it a Recantation, and ushers it into the World thus: *Tho' I am very well assur'd that the Church of England does not, by any Publick Authority, require any such Thing as a Formal Recantation, from Persons newly converted; tho' I am certain I have, in the foregoing Account, given more Evidence of my sincere Conversion, than a Thousand Protestations can amount to; tho' I know that no Body hath any Right to demand it of me; tho' I have join'd with the Arminian Church in Holland, and, at my first coming to England, communicated with the Calvinistical Church in the Little Savoy, in which the Liturgy of the Church of England is used, and, since that, with the Church of England very frequently, without being once called upon for it, and never indeed had any Publick Concern which could be suppos'd to require it of me; and, lastly, tho' I acknowledg'd that no Words of Form ought to satisfy the World of my Sincerity, unless I have given, and continue to give Evidences of it in my Behaviour; yet considering how ready my Enemies are to magnify every Trifling Objection against me, and to the End that so poor a Pretence, as my not having done what was never required of me to do, may no longer remain in Being*

ing, I have here added a Form of Words, to which I now subscribe with my Heart, as well as my Hand, after having done it effectually before in almost every Page of the foregoing Work, as well as in the Whole of my Conduct since I left France; and I do this now before the World, which is more than doing it in a Particular Congregation.

A RENUNCIATION.

“ I Do here, in the Presence of God, and
 “ in the Face of the World, solemnly profess, That I have sincerely Forsaken, and do
 “ from the Bottom of my Soul Renounce all
 “ those Errors of the Church of *Rome*, of what
 “ Sort soever they be, which stand condemn'd
 “ by the Church of *England*, and all other Re-
 “ formed Churches; That I do most heartily
 “ detest the Usurpation and Tyranny of the
 “ said Church of *Rome*, and abhor the Cruel-
 “ ties that support it. I do likewise profess,
 “ in the Presence of God, That I do equally
 “ Detest and Abhor the same Spirit of Cen-
 “ sure, Dominion, and Severity in Christians of
 “ all other Denominations whatsoever; thank-
 “ ing God, at the same Time, for the many
 “ Instances of the contrary *Good Spirit*, here
 “ in *England*, amongst the Protestants of the
 “ *Establish'd Church*, and Others, both *Foreigners*
 “ and *Natives*, and *Abroad* amongst the Pro-
 “ testants of *Switzerland*, and Those of *Geneva*,
 “ who are the Successors of *Mr. Calvin*, and
 “ the Moderate *Lutherans* in several Parts of
 “ *Germany*,

“ *Germany*, besides the *Arminians* and others in
 “ *Holland*. And I am so hearty an Enemy to
 “ *Popery*, and so true a Friend to the *Prote-*
 “ *stant Cause*, that I pray God to increase
 “ this Christian Spirit every-where; that so
 “ that which I know by Experience to be the
 “ only Scandal to the Protestant Name, and
 “ the only plausible Objection against it which
 “ gives any lasting Advantage to the Papists,
 “ may be entirely remov’d.

DE LA PILLONNIERE.

Thus has he, in his own Thoughts, acquitted himself handsomely to the Publick; and like a stout Man, sets his Name in Capital Letters, which is more than your Lordship thought fit to do by your Testimonial in his Favour, at the Bottom. Let us now look into the Merits of what he has subscribed to; which cannot be your Lordship’s penning, for several Reasons: *First*, Your Lordship’s great Knowledge of the Practices in use among the Primitive Christians must inform you, that upon the Reception of any Heterodox Believers into the Church of Christ, solemn Retractions of former Errors were always made in a set Form of Words for that Purpose; and that it is required of such Converts as embrace the Doctrines of the Church of *England* to subscribe the *Thirty nine Articles*, and to make publick Profession of their Faith, as hath been done by many Profelytes; which a View of the Transactions of the past and present Age will make

us appriz'd of. *Secondly*, Your Lordship could not so much as give your Consent to this part of our New Convert's Account; because you are too much his Friend to suffer him to declare himself an *Arminian*, which is a Heresy, that even the *Dutch*, who tolerate all Opinions and Doctrines, put their Grand Pensioner *Barneveldt* to Death, and imprison'd the celebrated *Hugo Grotius*, and many other Persons of great Note, for: Neither would the Reading of the Church of *England* Liturgy by *Calvinists*, have escap'd your Correction. *Thirdly*, What puts it beyond a Question, that you never so much as read it, is the Mention of his being never called upon to communicate with the Church of *England*, since he would never have been suffer'd to tell the World that he liv'd in a Bishop's House, and never was ask'd to receive the Blessed Sacrament! *Fourthly*, Your Lordship would have blotted out the word *almost*, by which we should have read, *he had subscribed with Heart and Hand effectually in every Page*, and not have had Grounds to tell him from his own Confession, that he had not done it in some Passages of his Book. *Fifthly*, Had the *Quondam* Jesuit consulted your Lordship, as a Bishop of the Church of *England*, you would most assuredly, in his Renunciation, have advis'd him not to put the Doctrines of all other Reformed Churches upon a Level with that which is establish'd here in *England* by Law; tho' his Profession, that *he detests the Spirit of Censure and Dominion* in Christians of all Denominations

tions whatsoever, and his Thanks to God for the many Sectarists that abound both at home and abroad, and are free from the Authority of Church-Government, may. *Sixthly*, You would have soften'd that *Hearty Enmity* of his to *Papery* so far, as not to let him treat *Church-Censures and Dominion* by the odious Appellation of the *only Scandal of the Protestant Name*, and pray for the utter Removal of them, which would altogether unbishop your Lordship, and bring you down from your Seat in the House of Lords, to plain Doctor *Hoadly*.

But I forget whom I am writing to: Your Lordship has said full as much in your Sermon of the *Nature and Kingdom of Christ*; and 'tis but the Duty of a Domestick, one that is a Retainer to your Family, to adhere to your Lordship's Tenets, and, *jurare in verba Magistrum*, abide Tooth and Nail by the Truth of your Allegations. Which brings me back to your Annotations upon *Dr. Snape's Charge*, which are set forth in several Paragraphs. You say the Particular of this Charge are these:

1. " That I entertain in my Family a Jesuit,
- " that is now a Jesuit, as the Doctor expresses his
- " Assurance afterwards. As to this, the Doctor
- " is to make good against the Positive Evidence
- " of the following Account, That Mr. *Pillon-*
- " *niere* is still one of that *Politick Fraternity*,
- " and carrying on their Designs, and confe-
- " quently that all this History of the *Parti-*
- " *culars* between *him* and the *Jesuits* is Grimace
- " and

" or can rest in the Imagination that he hath
 " done all that can be expected of a *Christian*,
 " in silently withdrawing *one Scandal* out of
 " his Book, after the *Sale* of it must be sup-
 " pos'd pretty well over, and without the least
 " publick Hint to the World what Part is left
 " out, or upon what Account. If, I say, he
 " can thus resolve a *Case of Conscience* to him-
 " self, I confess I cannot envy him, but pity
 " such a *Peace*; and can do no less than recom-
 " mend to *him*, who speaks so much of the
 " *Authority* of Men, to consult upon this Sub-
 " ject, Any, even *Heathen Moralists*, or any
 " disinterested Casuist, of what Part or Deno-
 " mination soever among Christians.

Your Lordship is allowed to be altogether
 in the Right, in saying, *The World hath been*
too long a Witness of your Way of Writing;
 for if ever a Christian Bishop ought more to
 be lamented for *deserving the Character* of an
 Enemy to that Church whereof he was one of
 its Governors, most certainly your Lordship
 justly calls for our Grief and Concern, for the
 many Arguments you have made use of in
 the Employment of your Pen, (Time after
 Time,) against the Privileges and Immunities of
 your own Sacred and Exalted Order, the Do-
 ctrines and Discipline of the Established Reli-
 gion, and the very Essence and Being of
 Church-Ordinances; by setting the Laity up-
 on a Level with the Priesthood, and making
them Expositors of the Holy Scripture, whose
 sole Business it ever was, from the first Days

of Christianity to this Age of Prophaness and Liberty, to hear them expounded by their Pastors and Teachers. Whether your Lordship has been help'd, or no, in your *Evasive Way* of expressing your self, the Doctor does not *absolutely* declare (and surely the Word *absolutely* may be as well made use of in his Defence as your Lordship's) but that your *equivocal Way* of Writing favours *very strongly* of such Communication, as you are justly suppos'd to have with Mr. P. who is your *Inmate*, if not your *Confident*, gives Grounds for the Doctor's Question, *Whether the same Person may not have help'd you to a Mental Reservation to justify a solemn Appeal to God* is a most undeniable Truth. Notwithstanding which, you endeavour to shift the Weight of that Charge off, by giving it the Name of a Compliment, and by alledging that you are thereby *supposed* to be so little inclined or instructed for such a Work, that you wanted Help in it. *Non tali auxilio, nec defensoribus istis, -- Tempus eget*, might have serv'd you more aptly for a Reply, since the World is so far appriz'd of your Lordship's great Knowledge in the Art of Sophistry, as to be convinc'd, from many Instances, that you are rather capable of giving Assistance that Way, than in want of receiving it. And have in Father Pillonniere's Book, wherein you have shewn such masterly Strokes of a Champion-like Performance, given so recent a Proof of the former, that henceforth, it is to be presumed, no Person that has any Insight into
your

your Lordship's Behaviour in Polemical Arguments, will accuse you of the latter. But the Infamy which your Lordship says *has been before the World already*, might much more properly, than what was last mentioned, have been without a Place in your Lordship's Preface; since your Lordship, in the Opinion of all impartial Men, must be averr'd to bear a very great Share in it. And your Lordship's Conduct, in having Recourse to a publick *News-Paper*, to justify your self therein, shew'd you to be the Aggressor in that unhappy Controversy. At the Close whereof, between you and the Bishop of *Carlisle*, you would have done much better, by taking Shame to your self for being the unhappy Occasion of it, than by expecting others to do it. After your Boast of a Sham-victory, and your giving your self Airs of Triumph for a Conquest, that has no other Grounds for it than your own Imagination, which may perhaps prompt you to think your Lordship as much superior to my Lord of *Carlisle* in *Truths*, as the Dean of *Peterborough* is to Dr. *Snape* in *Honesty*; who is rather deserving of your Thanks for leaving out the Passage relating to that melancholy Difference, than your Reproches for causing it to be expung'd, without assigning a Reason for it. Because it is natural to conclude that Man in a more real Disposition for *Peace* and *Charity*, who would have the Grounds of a Quarrel totally obliterated and forgotten, than he that would have them brought into

the publick Remembrance again by unnecessary and provoking Repetitions.

Thus much for your Lordship's Four Particulars, whereupon you seem to lay so great a Stress, and to which you expect an Answer by *Facts*, which you are pleas'd to call *Stubborn Things*; and will be found such when your Jesuit shall be called upon, or your Lordship shall again take upon your self to make out what has been alledged either by him, or you, in the Course of the Preface, or Narrative. What remains next to be consider'd, after a Cursory Review of the moving Periods, some Time before urged by your Lordship with the greatest Vehemence and Affection in his Favour, not unlike to the Dissembler *Sinon's* Cant in the Second *Aeneid* of *Virgil*,

*Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos, exoptatum parentem.*

is to look into what the Jesuit says for himself in his Rhapsodical Jumble of Things and Occurrences; or what your Lordship, or your other Pensioned New Convert, Mr. *Charles Gildon*, say for him. Your Lordship has endeavour'd, as much as in you lies, to clear the first from the Imputation of being a Free-thinker; and if it does not appear to be a Work of too great Difficulty, you will do a great Piece of Charity in doing the same by the last, notwithstanding he has deceived the World by a Sort of *Renunciation*, in his *Manual*
for

for the Deists; since it may be expected that, now your Lordship is doubly Mann'd, and has a Convert from Paris on your Right Hand, and another of the same Profession from Doway on the Left, you will do the same Thing in Justification of the one, as you have done in Defence of the other, and shew that both are equally deserving of your Favour and Protection. *Quisquis es amissos hinc jam Obliviscere Graios, — Noster eris, —* was old Priam's comfortable Way of expressing himself to a Convert of the like Sincerity; and there is no doubt but your Lordship will be equally tender and compassionate of those whom you are alike impos'd upon by. But to the Matter in Hand, and the Pamphlet it self, that goes by the Name of *Francis de La Pillonniere's Answer, &c.* which consists of an *Introduction, Five Formal Sections*, (the Substance of all which might might have been contain'd in one Sheet,) and a Parcel of Letters, which he, without any *Mistrust of himself*, or *Bashfulness*, palms upon the World without any Superscription to whom they are directed, notwithstanding your Lordship is pleas'd to alledge they are genuine, and those from the Jesuits have the Seal of the Order upon them.

As to the *Jargon* of Words and Philosophical Terms, which he confounds and amuses his Reader with, about the Old and New System, with the Catalogue of the Names of the Fathers, and other great and learned Men, whom he pretends to have conversed with,
and

and his losing himself amongst the *Universalia*, the *Entia Rationis*, Substantial Forms, &c. these your Lordship must allow to relate little or nothing to the Subject under Consideration, viz. that of relinquishing the Errors of the Church of Rome, and embracing the True Faith. I shall therefore pass over *Ignatius Loyola*, (of whom he has told a great Secret, in saying that he is the Founder of the Jesuit's Order,) as well as when he tells us that *Rouen* is the chief City of *Normandy*, *Aristotle*, Father *Hardouin*, Father *Tournemine*, the *ROGUES LES TRIPONS*, Father *Thomassin*, *Jansenius*, Father *Amis*, Father *Germond*, Father *Dalencon*, Father *Maumousseau*, the Duke de la Force, the Marquis de Roure, Father *Le Tellier*, *Des Cartes*, Father *Malebranche*, Father *Tambourin*, Father *De Lâitry*, &c. whose Names are made use of *Ornamenti Gratia*, to set off, embellish, and lard his Lean and Hungry Account, and proceeds (though I cannot omit, by the way, his vain-glorious Boast of having ensnared above Twenty of the Old and Younger Sort of his Fellow Jesuits, which he acknowledges himself to have accomplish'd rather by the Gaiety of his Genius, than by the real Treasures of an enlighten'd and solid Mind) to his Dismission from the Order, whereof he must have been a very unworthy Member, otherwise he would have been neither confin'd to his College, nor banish'd to *la Flecke*, which he acknowledges to be look'd upon as a very great Infamy. The Reasons he gives for his Desires

to

to be *dismiss'd* from his College, are full as impertinent to the Matter in Hand, as his Recital of the Conversation that he held while he was in it; and import no more than that he had embraced the Modern Philosophy instead of the Ancient, and had a much better Opinion of a Priest of the Oratory, than of a Jesuit, and from thence became a Profelyte from one Papist to another. For Father *Malebranche* was of the same Religion as Father *Hardouin*. But this your Lordship, with your wonted Humanity, may perhaps excuse and account for, as the first Step towards shaking off the Prejudices of Education, and ridding himself of those false Principles he had from his Infancy drank deep Draughts of: So that I shall ease my Hand of his *First Section*, wherein he very frankly owns he stood accus'd of Hardness of Heart, and was compared to *Judas Iscariot*, to turn over the Contents of his *Second*, which are equally absurd and frivolous.

Herein we shall find this Great and Valuable Mr. *Pillonniere*, the very Rumour of whose Design to leave the Order, caus'd a general Surprise and Uproar in the Society, and who was surrounded thereupon by a Croud of mournful Friends, that entreated him not to leave them, act almost the very same inconsiderable Part as in the *Section* already review'd, by the wildest Account as ever was given of himself. After he was dismiss'd from the College, whence, at a proper Time, he may perhaps find it prov'd that he was actually expell'd, and from

from whence *all the Love his Fellow-Collegiates bore him, his own Interest, and his Father's Power*, that was so formidable to the Jesuits as to make them stand in *Fear* of him, (though this Father of his is no more than a private Inhabitant of *Morlaix*, in *Low-Britain*, of 300 *Livres per Annum*.) From the Tenour of Part of his Certificate above recited, he was so far from obtaining a *Bene decessit*, that he was sent away, notwithstanding his profound Knowledge in the Art of making *Satyrs*, with a *Satyr* on himself, full as poignant and ignominious as the Vote in Parliament against that profligate Wretch, *Evidence Fuller*, who, for his *excessive Obstinacy* in Acts of Perfidy and Villainy, obtain'd the Name of *Incorrigible*: *Oh nimiam Pertinaciam!* So that his *treasuring up Materials for a Publick Apology* at his Father's House, 350 Miles from *Paris*, whither, after a short Stay in the Country, he return'd to perfect his Studies, little avail'd him, since little of that Magazine of Choice Eloquence has as yet made its Appearance. Nor could he have been deem'd to act a Part worthy of that Political Fraternity, in Communion with which he received Holy Orders, had he ventur'd to publish his Defence upon the Spot, and in the same Country, where he had been adjudg'd and declared Criminal; since it would have been much more easy to refute every Particular of his Justification there, than in a Country far distant: *Facts and Occurrences*, howsoever remote from Truth, are apt to

to be taken upon Trust, and credited. Yet howsoever unfix'd and volatile he appears in his Readiness to change his Principles, no Change of Climate or Air can make him so much as think of parting with his dear beloved Vanity of being intimately familiar with Men of Great Names; and as his *First Section* gave us a List of Men of considerable Rank in the Republick of Letters, who were ambitious of his Conversation, so the *Second* abounds with another Roll of Dignitaries in Learning that betoken a numerous and illustrious Acquaintance: Such as F. Lamy, F. Reyneau, F. Le Leng, Mr. Le President Dumetz, the Abbot de Marbeuf, Mr. de Fontanelles, and Mr. Boileau; which last Gentleman is brought in, giving him Advice to print a *Satyr* upon the Jesuits, the *Rudiments* of which he is declared by himself only to have seen and approved: Tho' with what Justice that Man can take upon him the Name of a *Satyrist*, that calls some Fragments or Scraps of the Verses the *Rudiments* of it, it cannot enter into my Understanding; neither will his pretended Researches into Books and Authorities in relation to Church-History, with the Success of them, be of any Weight with me, while he treats the Sanctions of our Ecclesiastical Governors and Rulers by the disrespectful Appellations of *Excesses* of CHURCH-POWER, CHURCH-CUNNING, and CHURCH-PAGEANTRY, whatever they may have with your Lordship. And howsoever you may favour him with the Belief of his *calling to Mind the Cartesian Doubt, his feeling the*

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Sting of those Alarms that distract tender Consciences, and his Six other Instances of Observations that were previous to his Conversion. For I am told by your Lordship, in your Preservative, &c. p. 9. That there are no Words nor Oaths which a Jesuit cannot find an evasive Interpretation of, even whilst he takes them. And it is but a Point of Good Mannish in me to give my Assent to your Lordship's Declaration, and prefer the Truth of it to the Assurances of a Wretch who takes Pride in confessing, that he got Applause in his Profession by the meer Dint of Impudence. Mr. Pillonmier's Answer, p. 6.

The SCOURGE of Monday, Sep. 2. has with the greatest Clearness and Energy of Argument expressly told us the Reason of such pretended Conversions, and the Artifices of such Emissaries to obtain Credit with the deluded Populace. Therefore, tho' your Lordship has undoubtedly that very Numerical Paper, having the chiefest Concern so to do, it may not be improper, for the Benefit of those that read me, to transcribe from that most Excellent Assertor and Defender of the Rights of the Church and the Prerogatives of the Crown.

Says he, "The Laws of England, it must be owned, have provided with abundance of Wisdom
 " to discover and punish those Religious Vermin;
 " but the most exact Laws being subject to Evasions
 " the Politick Fraternity, we perceive, will still
 " venture their Manhood in this Island, and under the Cant of Persecution, of renouncing, and
 " becoming Protestants, insinuate themselves into
 " the

“ the Families of our Nobility, and very plentifully diffuse the loosest Principles, under the
 “ Sanction of the greatest Patronages. But I am
 “ confident, Posterity will stand amazed to observe how *affectionately a Prelate of the Church*,
 “ who values himself for his Extraordinary Service against the Popish Cause, affords his *venerable*
 “ Protection to a Member of this scandalous Order. I must beg Leave to say, that
 “ my Lord of *Bangor*, in the Stream of his late
 “ Conduct, is even and consistent : His Courtesy and Good-nature are really Admirable,
 “ when he chooses to break through the most
 “ sacred *Ties* of Religion, and give up the Reputation of his *own Order*, rather than violate
 “ the *Common Laws of Hospitality*, or be thought not to act like a *Gentleman* ; but to
 “ palm upon us the *Recantation* of a Jesuit,
 “ who, by the Rules of his Profession has a
 “ Licence to *Lye, Cant, and Recant*, tramples
 “ upon the Laws of *God and Man* by *Authority*, trifles with the most solemn Appeals and
 “ Testations, and esteems Perjury meritorious !
 “ Surely his Lordship puts hard upon the Ignorance of the *present Age*, and thinks us but
 “ meanly read in the History of our own Nation. The Protestant Name of *Benj. Bangor*
 “ may perhaps skreen this Fellow from the Notice of the Civil Magistrate ; but we presume
 “ his Lordship will remember the *great Charter of Nature*, and give every *Private Person*
 “ Leave to judge of his Sincerity, for himself.

I should now trace him through his Inquiries after Truth, and follow him through *Papin's*

pin's Book against *Jurien*, with Arguments drawn, from which he combated with a Brace of Protestants, down to the Memoirs of *Vargas*, and the History of the Council of *Trent* by *Fra-Paolo*, by which he was made a Protestant; I should keep him Company, and stick close by him, in his Endeavours to make a Convert of his Father, and a Proselyte of his Sister, and his Escape from the Seminary it is pretended he was to have been shut up in, by the Bishop of *Le Mans*: I should examine into the Truth of the two Letters which he, like a Dutiful Son, intercepted from his Father; and take a Review of the Account which he gives of himself since he left *France*, his Reception, *Señt. IV.* amongst the Learned and Venerable in *Flanders* and *Holland*, and call upon him for the Copies of those Verses he had the Honour to present to His Majesty at the *Hague*, and in *London*: I should expostulate with him about the Merits that recommended him to Mr. Clerk, who is undoubtedly a *Soci-
nian*, and the late Bishop of *Salisbury*, though with him a true *Christian Bishop*, and a zealous Enemy to Popery, Persecution, and Tyranny: I should cast an Eye upon the Appeal to the whole Town of *Croydon*, and muster up Evidence against him in relation to the Grounds they had for suspecting him to be a *Presbyter-
ian*, which the late Archbishop would much rather have him reputed to be, than a Papist, notwithstanding Mr. *Warren's* Certificate in his Behalf, (which said Mr. *Warren* should have given us the Names of those he had consulted
for

for a true Account of Mr. Pillonniere's Reality and Sincerity of Conversion from the *Romish* Religion,) and Mrs. Lowdham's Testimonial: I should object to him that one from Mr. Mills, and his Usher Mr. Jones, is much wanted, and I doubt will be still so, since though your Lordship's second Letter to that Reverend Person in Mr. P.'s Behalf had a *very civil Answer*, it had no *satisfactory one*: I should run over *Section V.* relating to the Protestant Refugees, whom he in all Appearance, out of some Apprehensions that they may make Discoveries of his true Behaviour and Character, very servilely seeks to curry Favour with: In fine, I might pursue my Observations through *Section VI.* and unfold to the World that he cannot help displaying the Jesuit himself, while he is shewing the Tendency of Dr. Snape's Principles to the Defence of the Authority of the Church of *Rome*, and endeavouring to make that Glorious Champion of Truth appear as one. But such Certificates are preparing for the Press, and from such unquestionable Hands, as 'tis presum'd will make your Lordship ashamed of your New *Inmate*, (if not your Intimate:) And if not, the World will have just Reasons to be ashamed of some Body else.

Thus have I gone through as Dirty a Road as every I travell'd in, though it is possible that I may not be the only Person that is mired in it. What remains to be observ'd on this Head, is, that the Jesuit has shewn some Prudence in the Disposition of his Auxillaries which he has brought into the Field against
Dr.

Dr. *Snape*; since as a *Bishop* leads the Van, he has made a *Priest* of the *Oratory* bring up the Rear; and it redounds much to your Lordship's Credit that you are in Joint-Commission with Father *Malebranch*. I have nothing farther to add, before I speak a Word or two concerning your *Postscript*, than that I must request your Lordship to apply the two following Stories, and to make a few more necessary Inquiries concerning the Reasons that induced your new Convert to change his Religion.

A certain Nobleman, in King *Charles* the Second's Reign, came to His Majesty, and told him he had joyful News to acquaint him with. How so! said the King. We have got a Brother come over to us, was his Reply. And have we not a Sister too? was the next Question put by the King. Which being answer'd in the Affirmative, (for the Man embraced the Doctrines of the Church Establish'd, for the sake of Woman's Flesh,) His Majesty put an End to the Discourse by saying, He thought as much; for when ever they go from us, they go *single*, but when they return, they come to us *double*.

A *Romish* Priest came to the late Lord Bishop of *London*, and gave him to understand that, after some Struggles, he was at last reconciled to the Church of *England*; and ask'd some Provision to be made for his Support. Very well, said his Lordship; and demanded of him whether he had gotten a Wife. Yes, may it please your Lordship, was the Convert's Answer. Whereupon he was told that he might

go about his Business for a Vagabond, who had gotten a Wife, for him to maintain her; and so they parted. ---- As to your Lordship's *Postscript*, in reply to Dean Sherlock's *Considerations*, &c. That Reverend Divine's Answer, to Mr. Sykes, whose Way of Writing you commend at the same Time, as you affirm you never read him, wherein *he wonders he thought it necessary to write before he had any Thing to say to the Purpose*, may be pertinently applied elsewhere. And when your Lordship, or any of your Lordship's Advocates, howsoever skill'd in the Beauties of the *English Tongue*, shall ever come up to the Resemblance, he has made your Lordship's Way of expressing your self bear to the *Warning of a Clock, that is sure to strike presently after*; I shall then conclude your Lordship and them capable of taking a Pen in Hand against him. But till then, it will be but Prudence to be deaf to Complaints of Ill Treatment at his Hands, when he, on the contrary, has the greatest Reason to complain, though he leaves a Passage in the Historian, concerning *Domitian*, for your Lordship to chew the Cud upon. The Quotation runs thus, — *Et quo contentius abuteretur patientia hominum; nunquam tristiores sententiam sine praefatione Clementiae pronuntiavit; ut non aliud jam certius atrocis exitus signum esset, quam Principii Lenitas.* For the Application of it, your Lordship is desired to look back upon the Warnings of the Clock. I could instance in several other Happy Periods, to Dr. Sherlock's Advantage: But since your Lordship has thought

thought fit to overlook them, I shall only shew the Unanswerableness of them in one Paragraph more, - highly worthy of Notice.

" There is not a Cause, be it never so trivial, tried in *Westminster-Hall*, but Religion is made a Civil Test : And is it right, my Lord, to require the Test of a Man's Honesty before he is admitted an Evidence in a Five Shilling Cause ? And is it impious to require it when he is admitted to a Place of Trust in the Government, and has, in part, the Lives and Fortunes of the Nation committed to his Fidelity ? Is it reasonable to require this Test of a Witness, before the Property in an Horse shall be put upon this Evidence ? And is it absurd and infamous to require some Security, when the Preservation of the Establish'd Church is the Point in Question ? Religion, my Lord, is therefore the properest, the only proper Test of a Man's Honesty, because it is the most *Sacred Thing in the World*; and yet this, with your Lordship, is a Reason why it never should be a Test."

When your Lordship has made a direct Answer to this, and other irrefragable Positions laid down by the Doctor, your Lordship may perhaps be applied to for an Explanation of your Sentiments : 'Till then, you must give me Leave to be, with the profoundest Silence and Respect,

My Lord, &c.

F I N I S.

